

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 13.

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VOL. II.

FOREIGN INTELLIGENCE.

From late London Papers, received at the Office of the Christian Herald.

BRITISH AND FOREIGN BIBLE SOCIETY.

On Wednesday, May 7, was held the 13th Anniversary of this institution, at Freemasons' Hall, London: at which their pious and noble patron, Lord Teignmouth, presided, who was supported by the Bishops of Salisbury, Norwich, Gloucester, and Cloyne, the Earl of Elgin, Lord Gambier, and several respectable Members of the British Parliament.

The Report briefly mentioned the flourishing state of the Society, and its rapid extension through the world. The spirit of peace had poured on the world a rich abundance of moral and intellectual blessings. Christian knowledge is now confined to no country: The African and the Asiatic—the Hottentot and the Hindoo, are enabled to trace the mind of God in the pages of Scripture, and rejoice in there contemplating a sublimer revelation than in sun, moon, and stars. The crescent of Mahomet sinks before the rising beams of Christianity; a Mahometan aged 40 had learned to read, purposely that he might read the Scriptures. The first Bible sold in Africa was to a Hottentot. An African said of the Scriptures, "These are the weapons that will conquer Africa—they have conquered me." The report stated the formation of various Bible Societies at home and abroad, particularly in Russia, Sweden, Norway, Denmark, &c. and even among the Catholics, thousands of whom now read the Bible: also in the East and West Indies, America, and Africa, where a Hottentot of 50 years of age learned to read that he might read the Bible. The Report concluded with giving thanks to God for a disposition to en-

courage the distribution of the Scriptures, and imploring the divine blessing on its exertions.

The Report, together with the whole proceedings of this meeting, were replete with the most lively interest, and equally encouraging with those of any former anniversary; but as we expect to be enabled to furnish our readers with a detailed account in our next Number, we shall for the present confine ourselves to a few of the most prominent facts stated in the Report.

The object of the Society is increasingly felt and promoted in every part of the globe, and new fields are continually opening for the dispensation of its bounty, by encouraging the establishment of the Societies for perpetuating the distribution of the Holy Scriptures. Among the Roman Catholics upon the continent large impressions of the New Testament have been circulated at the charge of the Society, as well as to Protestants situated in Catholic countries, which have been attended with the most beneficial results.

The Auxiliary Societies in the United Kingdom, although much increased in number, continue their operations with vigour; and, notwithstanding the past year has been one of peculiar distress, they have contributed to the Parent Institution no less than 52,027*l.* 9*s.* 8*d.*;* and as their local wants become supplied with the Holy Scriptures, they progressively allot a considerable portion of those contributions to the general purposes of the Parent Institution, without requiring any return in Bibles and Testaments, thereby enabling them to promote more extensively the printing and circulation of the Holy Scriptures in countries destitute of the Word of

* Upwards of two hundred and thirty-one thousand dollars.

Life. The sum of 21,954*l.* 7*s.* 6*d.* has been received during the past year for Bibles and Testaments. The total net receipts was 84,040*l.* 17*s.* 4*d.** and the net expenditure 89,230*l.* 9*s.* 9*d.*†

The total number of Bibles issued during the year, ending the 31st March last, was 92,239, and of Testaments 100,782; making the whole number issued by the Society exceed A MILLION AND THREE QUARTERS of copies of the Holy Scriptures.

After the Report was read, apologies for unavoidable absence were received from the Bishop of Durham, Lord Exmouth, and Mr. Vansittart.

W. Wilberforce, Esq. M. P. congratulated the Society on the favourable report just read, and on the animating intelligence it contained. "My Lord, (said Mr. W.) you have even awakened Siberia itself to life and action." Mr. W. moved the acceptance and printing of the report.

The Right Rev. Bishop of Salisbury seconded this motion.

Thanks to the President were moved by the Right Rev. the Bishop of Gloucester, who, after stating the feelings with which the Report should impress us, such as gratitude, patience, perseverance, &c. suggested the important inquiry, Whether we ourselves have been making a diligent and profitable use of that treasure so long committed to us, in the daily devout perusal of it, and prayer over it. "I trust (said his lordship) I shall be excused touching upon this point, because it arises from an ardent desire to promote this good cause, and an endeavour in my humble way to make it all pure within as well as all glorious without."

Sir T. Aekland, Bart. M. P. "In approaching your lordship, I approach the centre of the greatest circle this world ever saw—it reaches not only to the ends of the earth, but to the heavens." Sir Thomas added, that England had the distinguished honor of accomplishing two great works, the

* Upwards of three hundred and seventy-four thousand dollars

† Almost four hundred thousand dollars.

abolition of the slave trade, and the establishment of the Bible Society.

PRESIDENT. If I were to name a day in my life attended with a peculiar blessing, I would name the day on which I became a member of this Society. He added, that if his abilities were equal to his love to the Society, he should be more deserving of their thanks.

W. MONEY, Esq. M. P. in moving to the Right Hon. and Rev. Vice Presidents, adverted to the horrid blasphemy of "a living god" in India. I heard (said Mr. M.) of a being impiously styled "the living god," and I found him an ignorant boy of about 14 or 15 years of age, sitting in a temple surrounded by his worshippers. His story was this: about 160 or 170 years ago, a Buddha of consequence was told in a vision that there should be seven incarnations of a god in his family. The seven incarnations expired, and the priests added a supernumerary one, and when the people heard of it they only considered it as displaying the extraordinary power of their god. Mr. M. mentioned also the conversion of a Buddha priest in Ceylon, who had become a Christian minister.

Rev. G. CLAYTON observed, that the spirit of this Society, though dragged into controversy, had exhibited the meekness and gentleness of Christ. "Some subordinate officers (like myself) may have been chafed and fretted; but when we come to our Secretary and say, "*My father, shall we smite them? shall we smite them?*" He has answered, "*Thou shalt not smite them: wouldst thou smite those whom we have taken captive with our sword and with our bow? Set bread and water before them that they may eat and drink, and go to their master.*" (See 2 Kings vi. 20, 21.) This Society also reminded him of the blessing of Jacob, "Joseph is a fruitful bough, whose branches run over the wall." On one side the wall I see mitred greatness, on the other humble dissent; but the branches meet over the wall, and there is no sectarian flavour in the

wine—it is the wine of the kingdom, and rejoices the heart both of God and man.

Sir GEO. GRAY moved thanks to the Royal Dukes who patronized the Society—York, Kent, Sussex, Gloucester, and Cumberland.

J. WAYLAND, Jun. Esq. in seconding these thanks, remarked the good effects of the Bible in promoting habits of industry as well as morals and religion among the poor.

Rev. Dr. MASON, of New-York, Secretary to the American National Bible Society, observed: There was a general sentiment that all light must beam from east to west; but the Sun of righteousness was subject to no such law. On this occasion he has been pleased to arise in the western isle of Britain, and from thence to beam his light upon the dark shores of India, with a glory never to be extinguished.

“It is in vain to talk of opposition now, my lord (said Dr. M.) when the Bible Society forms the moral machinery of the world. All the great and formidable columns which have been arranged under its banners have but one word of command from on high, and that word is—*onward!*” He moved the thanks to the Committee, which was seconded by

Rev. R. WATSON, (Secretary to the Methodist Mission,) also thanked the Society for communicating so fully their operations and success, which was enough almost to make us forget the miseries of the world, in the expectation of its future glory. The young man may now well rejoice in his youth, because he may live to see the glorious results. “We see before us (said he) the scene of a soft and beautiful sun-rise, the rays of which shed a brilliant light, as well upon the cottages of Siberia as upon the imperial palaces.”

Dr. THORPE, of Dublin, mentioned a noted criminal lately executed in Ireland, who had never seen a Bible till he saw it in his cell a little before his execution; then laying his hand upon it he said, “Had I possessed a copy of this book ten years ago, I had not

been here:” and he spent the last minutes of his life in advising the spectators around him to procure a Bible, and to search diligently its contents. He stated that a desire to read the Scriptures was much on the increase among the Roman Catholics of Ireland, yet there were thousands of them who had not seen a Bible.

JOHN THORNTON, Esq. (the Treasurer) stated the amount of subscriptions and donations this year to be 62,286*l.*; which is only 646*l.* less than the last, notwithstanding all the pressure of the times. Mr. T. stated the high gratification he felt in transacting the business and promoting the interests of the Society.

The Right Reverend the Bishop of NORWICH expressed the heartfelt satisfaction which he experienced in meeting so many excellent men of all religious persuasions, who, laying aside every minor consideration, have the wisdom to perceive, and the piety to feel, that unity of heart is far more important than uniformity of sentiment. He moved thanks to the Secretaries, regretting much the indisposition of one of them, the Rev. Mr. OWEN, who was unable to attend. This was seconded by Rev. Mr. BURN; and Dr. STEINKOPFF returned thanks in the name of all the three, as Mr. HUGHES, though present, was disabled from speaking by a cold which affected his voice.

Rev. Mr. PATTERSON, from Russia, stated, that fifteen millions of Bibles were wanted for the Russian empire. Formerly 2000 annually were thought enough: now 200,000 were not half enough. The great and good ALEXANDER, besides the 10,000 rubles which he annually subscribes, has given a palace and gardens for the use of the Society, and now promises to furnish both.

Rev. D. WILSON, of St. John's Chapel, who officiated for the Rev. Mr. OWEN, absent through illness, said, “While we deplore the affecting illness of him whom I represent this day, the other Secretaries may report to him, that excepting his presence, nothing has been wanting for the meet-

ing. We have had more than ever of the divine presence and blessing; and have come to this altar and sworn afresh allegiance to the Bible, and to the God of the Bible."

DOMESTIC INTELLIGENCE.

SUNDAY SCHOOLS IN TROY.

Through the politeness of a Friend, we have received the first annual Report of the Board of Inspectors of the Sunday Schools in Troy, from which we make the following extracts. It will be remembered that the city of Troy has been highly favoured of the Lord during the last year. The Holy Spirit has been poured out upon that place in a distinguished and glorious manner, and many are made the hopeful subjects of renewing grace. In the following report we see the truth exemplified, that where the "tree is made good, it will bring forth good fruit." Convinced that faith without works is dead, the renewed convert, who has been brought to renounce his own righteousness and disclaim all merit in his own works, stands astonished, like Saul of Tarsus, and anxiously enquires, "Lord, what wilt thou have me to do?" and those who have the most humbling conviction that they can do nothing, usually do the most in works of love and mercy.

Report.

It had long been a subject of deep regret previously to the establishment of these schools, that our streets on the Lord's day were often filled with idle children and thoughtless adults. It was no uncommon thing to witness the profanation of that sacred and hallowed day by companies of noisy wandering boys, who attended no place of worship, and viewed it as a mere holiday. The people of colour had also become a subject of much concern. Their condition was peculiarly calculated to excite commiseration: most of them had been originally slaves: prejudice had excluded them from our ordinary schools, and extreme ignorance was the condition of far the greater portion of them; as if it was not enough to hold them in bondage, to make them "hewers of wood and drawers of water," by a most refined cruelty their very souls were enchained in the deepest ignorance. In reflecting on their situation, every sensibility of our nature as men and Chris-

tians was awakened. To behold in the midst of an enlightened people, professing a religion speaking peace and good will to all mankind, a numerous class in a state of heathenism, by our inattention and utter neglect of them, cast a severe reproach on our Christian profession. Their ignorance was our fault—they were treated as an inferior race of beings; and the debasement of their souls through our entire disregard of them, will long, very long, leave a reproach upon the character of this nation, even greater than that which lies upon it for tolerating slavery. Such reflections on the condition of this friendless class of our fellow creatures, furnished the most powerful motives to Christians to attempt to meliorate it.

About a year since four schools were opened, three for whites and one for people of colour. As soon as the organization of the association was known, a number of pious young ladies and gentlemen tendered their services as teachers, and the schools were all supplied with very little difficulty.

In the course of the year more than five hundred children and one hundred and sixty coloured people have been entered in the schools. Between fifty and sixty teachers are usually employed in conducting the schools, and four managers on the average have been assigned to each school. The schools are uniformly opened and closed with prayer, and a hymn is sung at least once a day. Although reading and spelling forms part of the exercises of these schools, it is entirely subordinate to the great, leading, and prominent object, which is the giving of religious instruction.

The Report here details the improvement in each school respectively. In one school it is stated that upwards of three hundred children have been instructed in reading, spelling, and the great fundamental doctrines of our holy religion. The school now consists of one hundred and twenty-nine scholars, who most of them regularly attend twice every Sabbath, and are here instructed by fit-

teen teachers, under the superintendence of four managers.

Many of these children we have reason to believe never before enjoyed the privilege of attending any school, and were equally ignorant of letters and the first principles of religion. Had not the managers had personal demonstration of the melancholy fact, they never could have believed, that in a Christian country, where religious instruction is so much within the reach of every class of the community as in this city, children could be found so deplorably destitute of all just ideas of God, their moral responsibility and the way of life, as they have found many who have attended this school. Children of both sexes, ten, twelve, and even thirteen years of age, have on examination appeared as ignorant of God and their Redeemer, as if educated among the rudest heathen tribes, where the light of revelation and science never penetrated. Objects of this description were well calculated to excite, and have commanded the most active exertions of Christian benevolence. The teachers of the schools have by their assiduous and benevolent exertions to instruct and improve their pupils, gained the confidence and affection of the children, and merited the most unqualified approbation of the managers.

The average recitations of the lessons committed to memory by the school collectively, have for some time past amounted weekly to nearly or quite two thousand verses of the Scriptures, between eighty and a hundred hymns and psalms, and from three to four hundred answers from the catechisms. But in nothing has the school been more distinguished of late, than in their highly interesting and constantly increasing attention to moral and religious instruction, their orderly and attentive deportment in school, and a mutual and growing attachment between the teachers and pupils.

School No. 2. The recitations of what the whole school have committed during each week of the present

quarter has amounted to from one to two thousand verses of Scripture and Hymns, but principally Scripture, besides the Lord's Prayer, Creed, Catechism, &c. &c.

Among the number of those who have distinguished themselves for their recitations, are one girl who at once recited 480 verses of Scripture; another 208; another 224; another 150; another 120; another 100. One boy 577, and another 100; besides a very considerable number who recite from 25 to 75 verses.

The teachers are indefatigable, tender, and affectionate in their intercourse with their pupils; solemn and zealous in their labours; and second all the desires and efforts of the managers. The morals of the youth evidently improve. They are orderly and attentive in school; they are rapidly gaining a knowledge of the fundamental doctrines of our holy religion, and treasuring up in their tender minds a collection of familiar lessons and hymns, and in the different parts of the Old and New Testaments those truths which alone can make them wise unto salvation.

It appears from the Report of the Managers of School No. 3. that it commenced the first Sunday of August last, with 58 scholars and nine teachers, and at the end of the first quarter the number of scholars had increased to 142; that during that period no pains were spared by the teachers or managers to inculcate on the minds of those under their charge the being and perfections of God, the Creator of all things, and the way of eternal life through Jesus Christ, his beloved Son, our Redeemer. The great plan of redemption was unfolded to their view, and the infinite obligation under which they were placed to love and praise Him, who had done so much for them. In short the principles of religion and morality were strictly set before them. In concluding these remarks on the progress of the school during the first quarter, the managers say, "that they are happy to state that their la-

hours were owned and blessed by the King and Head of the Church, as was evident in the lively interest, unwearied attention, and pleasing deportment of the scholars, and the general prosperity of the School."

At the earnest request of the scholars, permission was given on the 13th of April to recite on the following Lord's day as many verses as they could commit. Accordingly, on the 20th of April, 4429 verses of Scripture and 239 Hymns were repeated. The number of scholars whose names have been entered on the books of this school amount at the present time to 207, and the usual number present is 80 or 90.

The managers state that the fidelity with which the teachers of this school have discharged their duty, will for ever endear them to all those who are endeavouring to advance the Redeemer's kingdom on earth. The managers conclude their report with an expression of gratitude to the Great Dispenser of every blessing, for the success and flourishing state of the school, and they earnestly entreat Him that their labours may be "as bread cast upon the waters, which shall be found after many days."

The School No. 4, for coloured people, was opened in two or three weeks after the first white school. This delay was for the purpose of ascertaining whether the coloured people had any inclination to be instructed. Their importunities to have the school opened were very urgent, and about 90 attended the first day. The whole number entered up to the present time is 160; of whom 105 are females. The number belonging to the school at present is about 100, about 40 of whom usually attend the morning school, and 70 in the afternoon. This school is composed of persons of all ages, between 5 and 60, and one or two perhaps exceeding that age; such is the ignorance in which many of these people are brought up, that the ages of a number could only be conjectured. It is satisfactorily ascertained, however, that 22 of those who

have entered the school were upwards of 30 years of age, 7 upwards of 40 years, and 5 over 50. Not more than a sixth part of these were able to read at the time of their admission; far the greater part were unacquainted with the simplest elements of learning, and most of them were lamentably destitute of the knowledge of their moral and religious duties.

The duties which devolved on the teachers in this school have been very arduous. The situation in life of this class of people prevents their application to study except on the Lord's day. About fifteen teachers on an average and four managers have found full and arduous employment in discharging their duties in this school. Most of the coloured people who have attended school, have expressed an earnest desire to learn to read; more unremitting attention than most of them give to their studies during school hours could not be exercised—and the progress which they have made surpasses expectation. The greater part of those who have punctually attended the school have learned to spell and read; many of them to read the Bible with ease. When the want of leisure, and the hard services of most of these people are considered, their progress in learning, by spending only a portion of one day in the week, will certainly be thought considerable. A number of the scholars, but principally females, have exhibited powers of memory and readiness of committing not often exceeded. *One servant girl of about 21 years of age, committed to memory and repeated with great accuracy about TWO HUNDRED verses of Scripture every Sabbath for many weeks together;* three others of about 18 years of age, commonly committed about 100 verses in a week, and a number have usually recited from 20 to 30 verses a week. The Catechism adopted by the Board was introduced the second quarter, and learned in a short time by nearly all the scholars, and was made the basis of public religious instruction by the managers for some time. During the

former part of the year it was found necessary to devote most of the hours allotted for the school to instructing the scholars in reading.

The task of communicating religious instruction to those who cannot read is exceedingly difficult. But as the teachers were happily persons who felt the power of religion in their own hearts, they did not omit any opportunity of impressing the great truths of Holy Writ on the minds of their pupils, in familiar conversation. For some months past the managers have endeavoured to unfold to the understanding, and impress on the hearts and consciences of the scholars, the great doctrines of Christianity, and the glorious plan of salvation through a crucified Redeemer and Mediator, in stated addresses to the school. Justice and truth render it necessary to make a painful discrimination between the male and female portions of the schools. With some few exceptions, the males have been less punctual and steady in attending; less orderly and attentive while in school; and of course their improvement has been much less than that of the females.

The effect which this school has produced on the character of the people of colour is obvious. A striking difference of manners and behaviour is plainly seen between those who have regularly attended the school and those who have not.

It is a subject of much regret that many of the coloured people appear still insensible to the disadvantages of a state of ignorance and vice, and refuse to attend the school, notwithstanding the motives of encouragement which have been presented to them. This is the more surprising, since the improvement both in manners and morals of those who have attended is most apparent. No school can exhibit better order, greater solemnity, or more intense application, than is witnessed here. A most respectful and eager attention is almost universally paid to the instructors by their pupils. This respect is not confined to the hours of school or the walls of the

school room—a sentiment of gratitude for the exertions and sacrifices made on their behalf seems to pervade the breasts of those who attend the school; and a correspondent feeling of sympathy, and an increased interest for their welfare, has been excited in the hearts of the teachers and managers of the school. Not only have the manners and morals, and general behaviour of the people who attend the school been visibly improved, but there is satisfactory reason to believe that the school has proved the means, under God, of turning some from sin to holiness, and from the love of the world to the fear of the Lord.

The fidelity and punctuality of the teachers of this school throughout the year has been such as to command the admiration of the managers. Though a large proportion of them are females, it has been rare to see one absent even in the most inclement days of winter.

The view here given of the progress and effects of these schools, though limited and imperfect, will, we trust, satisfy the Christian community that Sunday Schools are among the means which God is using to diffuse Gospel light. We venture to go further, and in view of the great effects produced by these schools in Europe, and in many of our large towns, to declare our conviction, that, after the preaching of the Gospel, the system of Sunday School instruction is the most powerful human instrument which God is employing in the advancement of his kingdom on earth.

NEWARK BIBLE SOCIETY.

Extract of an Address by Stephen Hays, Jun. Esq.

Continued from p. 190.

Whether the common practice among professors of religion, of adding house to house, and field to field—of heaping up gold as the dust and raiment as the clay, and thus making provision for the gratification of either their own sinful appetites, or those of their children—of making

presents to the rich, the honourable, and the great—of adorning the body with useless ornaments, while a world is perishing for the want of Bibles and Missionaries, is pleasing to Christ, or doing as he did when upon earth,—are serious questions, which must be answered by professors at another day.

Before the Millennial morning shall open upon the world, it is probable there will be a great revolution in the opinions and conduct of Christians; such a revolution as will shame the conduct of many Christians of the present day. Instead of giving a few dollars a year, many, very many, will be found imitating the conduct of the benevolent woman in our Saviour's day, casting their all into the treasury of the Lord, relying with full confidence upon that promise, "*I will never leave thee, nor forsake thee.*"

It is a dictate of reason itself, that in proportion to the importance of an object, ought to be our exertions to promote it. And can we conceive of an object more important than the kingdom of Christ?—It was purchased by the blood of him, who now sits as King upon the holy hill of Zion. Its object is the happiness of creatures, and the everlasting display of the uncreated glories of *the ever blessed God*. The subjects of this kingdom are to be made up of holy angels and sinners of Adam's race, sanctified, and redeemed from the miseries of the fall, and gathered out of every nation, kindred, tongue and people; its enjoyments, the vision of God and the Lamb;—the limit of its duration, will be eternal years;—the bond of union which will forever bind its subjects together by the most endearing ties of friendship, will be the *deepest humility*, and the most perfect love. Would we participate in its honours and its joys, we must be found among the number of its friends and supporters. None who live under the light of the Gospel, need be excluded from its enjoyments—and none but what may do something for its advancement. It is a cause, which interests the holy inhabitants of heaven, and for the promotion of which

angels are ever on the wing. It is a cause for the complete success and triumph of which, all the divine perfections stands pledged.

What account can that man render to his Judge, who, instead of giving liberally for the supply of the wants of the poor and the destitute, has devoted his property exclusively to himself? What can the professor of religion say, in the day of judgment, who indulges in "the lusts of the flesh, the lusts of the eye, and the pride of life;" and who, if we judge from external appearances, has more of the spirit of the world than of Jesus Christ? Nor less criminal is he who from his unbounded covetousness and eagerness to gain the world, (thinking more of a dollar than the salvation of a soul) denies himself, as well as the poor around him, even the comforts of life. It is a matter of lamentation, that professors of religion deny themselves so little in their dress—their furniture—their manner of living—their pleasures, when the cause of humanity and the kingdom of Christ demand so much of them. Professors of religion ought, in their external appearance and conduct, as well as in their professions, to exhibit something of the spirit and self-denial of him, *whom they profess to follow*. To some, these observations may seem strange upon the present occasion; but, the wants of perishing millions who are sitting in the region and shadow of death—the sin which the Christian world is guilty of in relation to this subject—the honour it would do to Christ if his professing people would deny themselves of all extravagance, and devote that property to his cause which is now lavished upon their pleasures—the vast difference it would make in the means which would be furnished for the building up of his cause—an increase of present enjoyment and future glory—and the solemn account I must soon render at the bar of Jesus Christ for the manner in which I have addressed you at this time, must furnish my apology for these remarks.

By the good Providence of God, my hearers, you have now another opportunity of doing something for the cause of our blessed Saviour; this may be the last you will ever enjoy. Before another sun shall illuminate the East, you may open your eyes upon the uncovered majesty and glory of that Saviour, whom John saw in the Isle of Patmos, and who now calls upon you to send the joyful news of peace and salvation to the disconsolate and the dying. I entreat you to give in such a manner, that if you should be called before another morning to view that sacred temple, once crowned with thorns,—the prints of the nails and the spear, the everlasting memorials of his love for you, the heavenly vision may not pain your sight.

The consideration, my christian friends, that we have recently received from our exalted Saviour the most affecting mercies,* ought to enkindle our zeal, warm our love, and enlarge our hearts. Will not that father, who but a few weeks since saw in a beloved child, the dejected countenance—the falling tear,—who heard the midnight groan,—and with emotions unutterable, the morning song of praise to Jesus the deliverer,—will he not, in gratitude for that love which could stoop so low as to pardon a rebel child and make it an heir of glory, *give liberally*, that the children of parents in destitute lands, may hear of Jesus, and unite their voices in the same song of praise to redeeming mercy?

And you, my dear young friends, who have lately espoused the cause of Emmanuel—who have still in remembrance the wormwood and the gall—who in an hour of extremity, when the last gleam of hope was about to expire, and you cried, I am undone forever,—who thought you saw the opening pit and the lake of fire,—and was saying to yourself, as you looked downwards, there I must lie to Eternity; and whom at that awful moment, Jesus rescued and plucked as a brand from the burning, and put in your

* Alluding to the late revival of religion in Newark.

hand a title to heaven—will you not do so much for the honour of your heavenly friend as to contribute liberally to spread the savour of his name among the nations?

If the most affecting mercies that ever a people enjoyed under heaven—If the love of a Saviour and the kind influences of the Holy Ghost—If the rich displays of Divine Grace which have been made in our houses and in our temples—If the songs of new-born souls crying Hosanna to the Son of David, instead of the wailings of despair—If compassion for the miseries of a bleeding world—If the most solemn obligations to duty—If the coming scenes of the last day, when you will have to render an account to your Judge of how much you have done to promote his cause this evening, will not dispose you to give *liberally*, I despair of success; I can say no more. I have tried to discharge my duty according to the best of my feeble powers, and as in the presence of God. I hope you will now and at all times discharge yours,—that when we come to stand at the bar of Christ, and when enquiry shall be made by the Judge himself whether we have done all in our power to build up his kingdom upon earth, we may be able to answer in the affirmative—and each one receive the blessed sentence of the Judge, “Well done good and faithful servant enter thou into the joy of thy Lord.”

ADDRESS OF DR. PROUDFIT.

At a meeting in the city of New-York, for the purpose of forming the United Missionary Society (see p. 157,) an Address was delivered by Dr. Proudfit, from which we make the following extracts.

Mr. Chairman—I rise to second the motion proposed by that very respected and beloved brother who has now addressed you, and with him most cordially unite in hailing the auspicious occasion of our meeting. It may justly be considered as forming a new era in the history of missions,

and various considerations rush irresistably upon my soul, and swell it with more than ordinary transports of joy. Fifteen months have not yet elapsed since we convened in this city to organize that grand national institution, "the American Bible Society:" again we are convened for a different purpose, but one equally important, to constitute a "Foreign Missionary Society," because *faith cometh by hearing, but how shall they hear without a preacher*. It is not, however, the importance of the work in prospect exclusively which elevates and transports my soul; not merely the anticipation of glory which may result to Jesus from our present decisions, or their benign influence on perishing immortals; there are other considerations which concur to render our meeting more than ordinarily interesting. We are collected from different regions of country, and different sections of the church; we are collected not in our individual capacity, but as the Representatives of churches, of churches too long sundered by separating walls, and marking the movements of each other with the eye of sectarian jealousy; we are collected, not for the purpose of enlarging or aggrandizing the denomination to which we respectively belong, but to compare our views, and combine our efforts, for giving to our common Saviour, in actual possession, *the heathen which are his inheritance* by right; with united hands we have taken the standard of the cross, and with united hearts have resolved to aim at rearing it in lands where the throne of the arch-usurper has hitherto remained uninvaded, undisturbed. Suppose, Mr. Chairman, that our holy and revered fathers, who have seen, in the light of heavenly glory, that christians are ONE; that they are ONE with Christ, and ought to be ONE with each other in every expression of mutual affection and confidence; suppose that they were present, within these hallowed walls, as Moses and Elias were present on Tabor with Peter, and James, and John; what would probably be the theme of their conversation? As the

latter spake of that decease which should be accomplished at Jerusalem, the former would probably speak of the fulfilment of antient prophesy; that the period foretold by Isaiah had arrived, *when the watchmen upon the walls of Zion should see eye to eye*; and in speaking of it would probably unite in the exclamation, *behold, how good and how pleasant it is for brethren to dwell together in unity*. And who knows but the spirits of our deceased Fathers are now present? who knows but they are really, although invisibly, hovering in the midst of us, exulting at the occasion of our meeting, and the harmony of our deliberations. Surely, if there is a moment when the church triumphant appoints her delegation to meet with the church militant, it must be when the latter are assembled to devise new schemes for advancing the glory of Jesus, *their Lord and ours*.

The period in which we live is generally and justly denominated the period of wonders. Events, awful and auspicious in the extreme, have occurred in our own age and under our own eye. Equal displays of the indignation of heaven in scourging the nations, and of its merciful interposition in behalf of the nations, have perhaps, in no former instance, been witnessed by one generation of men. We have seen the torch of war lighted up and blazing frightfully in almost every part of the earth, and we have seen that torch as suddenly and unexpectedly extinguished. We have seen the tempest collecting, and darkening the whole heavens, and bursting forth to the perplexity of the nations, and we have seen the cloud almost instantaneously vanish. *The storm is changed into a calm*. The sword of war, seemingly sated with the blood of man, now slumbers in its scabbard; and after a long night of ignorance, and disorder, and crime, and misery, we behold the dawn of a brighter day. And as the personal advent of Messiah was preceded by a general peace upon the earth, we have reason to hope, that the peace which now prevails is the precursor of his spiritual advent; of

his coming in the universal spread of his gospel, and the more radiant manifestations of his glory. Indeed, Mr. Chairman, great things have been already done for promoting his universal reign among the nations. The Bible has recently been translated into various languages in which it was not formerly known. The servants of the cross, *who teach the way of salvation*, are now reaching parts of this globe where no spiritual pioneer had formerly penetrated, and thousand are rejoicing in the love of Jesus on continents and islands where the inhabitants, during the lapse of ages, had seen no ray of his glory nor heard the sound of his fame. Yes, *the Rose of Sharon*, that Rose of celestial origin, now flourishes, regaling with its beauty and fragrance the senses of the spiritual beholder, in many places where nothing but *the heath of the wilderness* formerly appeared. Great things are yet doing for diffusing more generally over the earth the savour of *this plant of renown*. Wherever we travel, in our own country, or in other countries, we find these sacred associations, the Bible or Missionary Society for promoting the spread of that gospel *which brings life and immortality to light*. In these "holy alliances," whether less or larger, all party distinctions are overlooked; *the hay, and stubble and straw* of sectarian feeling are consumed by the hallowed flame of love to Jehovah and to each other. There, in heretical spirit, one no longer exclaims, *I am of Paul*, or another, *I am of Apollos*, or another, *I am of Cephas*, but all rally round the standard of Christ, and pray, and converse, and contribute for the enlargement of his kingdom.

But, Mr. Chairman, much yet remains to be done before Jesus the mediator *will have the uttermost parts of the earth for his possession*. There is no need to indulge yourself in a general survey of the globe and its inhabitants. Look around for a moment on the Southern, and Western, and Northern parts of this continent. There you see hundreds, and thousands, and

millions, enveloped in the thickest gloom of spiritual night. They have no bible, in which they may read the cheering record that *God hath given to us eternal life*; no peaceful sanctuary to which they may repair and hear *those good tidings of great joy, that unto all people a Saviour is born*. What then is becoming us who are their brethren by nature, and by the destination of Providence are thrown in the same hemisphere with them? The path of duty is, in my opinion, clear to us as the "milky way." Let us arise and tell them how they, and their benighted, besotted, pitiable offspring may be saved. Here is our commission, in the very hand writing of our master, and witness and judge, *Go ye into all the world, and preach the gospel to every creature. Teach, make disciples of all nations*. This commission was delivered to Apostles by our Saviour in person, and by them has been transmitted to us their successors in office, and their shafters in the anticipation of future glory. Here we are commanded to *disciple all nations*; but the conversion of the heathen upon our borders appears more immediately incumbent upon us. They occupy the same soil; they breath the same atmosphere; they are by local situation more accessible, and a mission to them is attended with less peril and expence. Their forlorn condition is more obvious to our view, and into their wounds, *as the good Samaritan*, we ought, without delay, to pour *the oil and the wine*. It is therefore a prominent and a very proper article in our constitution, "that we shall attempt first to spread the gospel among the Indians of North America, the inhabitants of Mexico, and South America."

I trust that not an individual within these walls will retire without entering his name as a subscriber to the "United Foreign Missionary Society." I see around me gentlemen whose enterprise and activity in their respective pursuits have been crowned with eminent success, and upon whom Jehovah in his bounty has showered profusely the blessings of his providence.

I trust that such will give not only their own names, but those of their families as members of this benevolent institution. For my own part, I am free to declare, and the declaration is made, my master bearing me witness, without the least ostentation, that I entered this room with the resolution of constituting each member of my family a member of the Society for life. It is a small tribute of gratitude to that Jesus who *redeemed me to God; who redeemed me to God by his own blood;* and I am fully persuaded, that the discharge of this duty, without the least diminution of temporal interest to them, will conduce hereafter to my own glory and joy. Mr. Chairman, I must again solicit your forgiveness of the trespass which I have now committed upon *your* patience and that of this venerable audience. I must solemnly declare, that I feel anxious for the result of this meeting. Angels are anxious. They look down from their elevated mansions to see who will be first in entering his name, and most liberal in the sum which he annexes to his name. The Lord of Angels is anxious. He looks from heaven to see whether we are prompt to throw into his treasury as in his providence he has prospered us; he looks to notice with what impressions we recollect the scenes of the Manger, and of the Garden, and of the Cross. In our love to himself, in our love to each other, in our zeal for his glory, in our holy emulation in spending for the advancement of it, may *he see of the travail of his soul;* may he feel a fresh exultation that he did not *come, and weep, and groan, and bleed, and die in vain.*

REVIVALS OF RELIGION.

The following communication from the Rev. Mr. Gillet was received some weeks since, but has been accidentally mislaid till the present time. The Editor offers this as an apology for his seeming neglect.

Rome, Oneida co. N. Y. July 14.

To the Editor of the Religious Intelligencer.

SIR—Since I have taken your interesting publication, it has not been the least pleasing part of it, to read

accounts of the progress of religion in various places. Hoping it may be useful, I send you an imperfect account of what the Lord has done for the people in this place. Rome is situated at the head of boat navigation on the Mohawk. It was made an important military post, at the time of the French war in Canada. It then took the name of Fort Stanwix. During the American revolutionary war, the fort was repaired, and occupied by troops from the Colonies. In the year 1777, it was besieged by British troops commanded by Colonel St. Leger, and a large number of Indians. When the Americans in the Fort were reduced to extreme want, a report was spread among the Indians that General Arnold was advancing against them with two thousand men. This report being repeated, the Indians dispersed with great precipitation. Colonel St. Leger being thus deserted, was forced to abandon the siege. Soon after, the British army commanded by General Burgoyne was taken, which gave relief and joy to the Americans.

In forming new settlements, this place was neglected till the year 1793. At that time there was but one dwelling house, where there is now a village consisting of 120 dwelling houses, a meeting house, jail, court house, two arsenals, besides several other public buildings.

But, to give an account of the progress of religion was my principle design in writing this narrative. Though some of the first settlers were respectable people, there were other things unfavourable to the cause of Christ. A considerable time was spent in digging a canal to connect the waters of the Mohawk with Wood Creek. Three or four hundred foreigners were employed, mostly of an immoral character. The Sabbath was profaned by amusements, intemperance, and rioting.

It was not till the September of 1800, that a church was formed. This was done by the Rev. Simon Waterman of Plymouth, Conn. It then consisted of 14 members, 5 males, and 9 f

males. Left without a Pastor, and occasional preaching but seldom, a root of bitterness soon sprung up which destroyed their peace, and prevented their prosperity. When I came here in August 1806; the sacrament of the Lord's supper had not been administered, during a year and a half. In the same time there had been preaching but a few Sabbaths.

Public worship was but thinly attended, though a sufficient number resided within a suitable distance to form a respectable congregation. Still, I was told that religious appearances were more favourable than they had been before. This was imputed, in a measure, to an unusual mortality, especially among children. About 30, of various ages died, in the space of three months. A large proportion of those who assembled for divine worship were clothed in mourning. Though it was not generally known at the time, it was afterwards manifest that the Spirit of the Lord was operating on the minds of some. Four persons were hopefully made the subjects of a saving interest in Christ.

Intimations were given me of their desire that I should settle with them as a gospel Minister. But difficulties existed in the Church which seemed to forbid the propriety of their giving, or my receiving a call for that purpose. It was not till October 1807, that my ordination took place. A house for public worship was then building; and so much done to it, that the exercises of the ordination were performed in it:—though it was not completed till the next summer. The congregation gradually increased, and the state of morals, more especially as it respected an observance of the Sabbath, appeared to be improving. Thus we remained, struggling with the church difficulties, till the commencement of the year 1810. During the autumn preceding, there had been a considerable revival of religion in Paris, a few miles distant.—Soon After, in Verona, a town adjoining Rome, the Lord appeared by the influences of his Spirit. Meetings were crowded, solemn, and interest-

ing. These things were understood by pious people in this place. A weekly prayer meeting, without public notice was attended by a few professing christians; and it was evident that the Lord was with them. They were enabled to wrestle with uncommon strength and ardor. The perishing state of sinners was carried to the throne of grace, imploring the influences of the Holy Spirit, thro' the merits of Christ to descend upon them. Conference meetings, which had been for a considerable time attended, became more interesting. On the Sabbath there was a solemn and fixed attention to the word dispensed. Several persons were deeply affected with a sense of their guilt, and anxiously enquired what they must do to be saved. Christians rejoiced to see the progress of so glorious a work. But they were not left to enjoy it in peace. Much opposition arose to the doctrines that were inculcated, more especially to the insufficiency of unregenerate doings to procure the favour of Christ, to divine sovereignty, and the doctrine of election.—Preachers of other denominations advanced different sentiments; and thus strengthened the hands of opposers. Notwithstanding this, there was increasing evidence that the Lord was at work by the secret operations of his Spirit. Sinners were made to see their danger, to feel their guilt, their inability to atone for their transgressions, the justice of God in their condemnation, and their need of pardoning mercy through the redemption of Christ. When hopes were obtained, they acknowledged the power of God in bringing them to repentance, and in bestowing on them a new heart. In most instances their minds were clear respecting the doctrines of grace. If not, they appeared to be reconciled to the dispensations of the Almighty; and as one expressed himself, that "although he could not understand these things, he was willing to give it all up to God."

Good works have been the fruit of this revival. Forty hopeful converts were added to the church, besides several others whose evidence of piety

was so strengthened that they made a public profession of their faith. After this special attention subsided, coldness and stupidity followed, and church difficulties revived. Conference meetings were continued, though but few attended, and apparently with little benefits.

In the time of the late war, this was made a place of general rendezvous of recruiting parties for a considerable distance. Soldiers were quartered here the most of the time during that unhappy contest. Professors of religion appeared to be sensible of the demoralizing tendency; and felt the importance of being more especially watchful, and circumspect in their conduct. Several pious women established a weekly prayer meeting which is continued to the present time. Another prayer meeting of both sexes, was commenced in the summer of 1814, which was attended with much interest. Some time in November it was changed to an open conference, and People came together in unexpected numbers. It was observed that we had never seen people attend with so much apparent interest, when there was no special revival of religion. This animated the hopes of Christians that the Lord was about to draw near in mercy, and bestow the influences of his grace. For so invaluable a blessing, many ardent prayers were offered up. Our evening meetings were commenced with singing and prayer, after which one of Burder's Village sermons was read; which gave rise to familiar observations. An increasing solemnity was manifest till some time in January 1815; when it was known that two or three persons were deeply affected with a sense of their sinful state. The first Sabbath in February, will be, by some, long remembered. The Lord's supper was administered; and the countenances of Christians exhibited a degree of feeling and solemnity, which left no room to doubt of their communing with the great Head of the church. The meeting in the evening was such as we had not before witnes-

sed. Arrows of conviction were fastened in the hearts of some, who found no relief till they were made to bow to the sceptre of Christ, and depend on his atoning sacrifice for mercy.— Religion became the general subject of conversation. Crowded meetings were often attended; a fixed solemnity might be seen in almost every countenance; new instances of persons seriously impressed were frequently discovered; and the hearts of the pious were filled with joy when they heard young converts speaking of the wonderful works of God. This precious season continued in different parts of the town, about six months. Since that time, 74 have been added to the church. The whole number, at present, is 175.

Thus I have brought into view some of the important things which the Lord has done for this people. When we reflect on the imperfect manner in which the word and ordinances of God have been dispensed; the coldness and insincerity of our prayers; our errors and neglect in church discipline; and the numerous transgressions of which we have been guilty; we have great occasion to be humble. We must say with the Psalmist, "the Lord hath not dealt with us after our sins, nor rewarded us according to our iniquities." Though we sang his praise, how soon we forget his works!

We hope, however, that precious fruits remain. We hope that numbers have been taken from the kingdom of Satan, and have now an interest in the kingdom of Christ. We may have the utmost confidence that all such will be kept by the power of God through faith unto salvation. Though we must be sensible of a decline in our exercises of devotion; other things may be somewhat encouraging. The house of God is not deserted. The Oneida Bible Society, the Female Missionary Society, the Young People's Missionary Society, and the Society for assisting indigent pious young men to obtain an education for the gospel ministry, all find supporters in

this place. A Sunday school, consisting of about 70 scholars, taught by a few benevolent females, is in a most flourishing state. The monthly prayer meeting has been regularly attended almost two years. Though comparatively cold at present, we hope for a return of the special influences of divine grace. Let us not cease to pray for the prosperity of Zion.

Yours, MOSES GILLET.

Communicated for the Religious Intelligencer.

Extract of a letter from a gentleman in Rutland, Jefferson co. N. Y. to his brother in this State, dated July 19.

Dear brother—I mentioned in my last letter, that there were some favourable appearances as it respected the state of religion in this region; especially in Champion. Since that time, the Lord has truly wrought wonders in that town. The awakening which commenced last winter, has spread with amazing rapidity and to a wonderful extent. Sinners of all descriptions have been flocking to Jesus like a cloud and like doves to their windows. I attended public worship there on the first Sabbath in May, when thirty-eight were received into the church. Sixty-seven more were added on the first Sabbath in this month, which makes an addition to Mr. Dutton's church of 105 in the space of two months. I understand that a considerable number have united with the Baptists and Methodists, and that about fifty more indulge a hope, who have not yet made a public profession. The attention does not increase as it has done, although it still continues.

It will give you peculiar satisfaction to learn that a work of divine grace has also commenced in this town, which appears to be increasing. About two months since there appeared to be a visible change in the feelings and conduct of professors of religion in general. They unanimously resolved to get apart a certain hour on the Sabbath evening previous to the

monthly concert of prayer, for the express purpose of praying that the Lord would pour out his Spirit on the people in this town. And He, who is more ready to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts unto their children, did not leave us long without an answer. Although the work is not yet so great as it has been in some towns around us, yet we humbly hope that many have been called out of darkness into marvellous light. We expect that 20 will be propounded to-morrow for admission into our church. About as many more are rejoicing in hope, while many others are earnestly inquiring what they must do to be saved. The attention has been confined as yet to the middle road and the south part of the town. Many young people in this neighbourhood are subjects of it. But it is not confined to the young; many heads of families have been called in, and what is the more encouraging, they are some of the most respectable and influential members of society. Thus, dear brother, God has at length appeared to dispel the darkness with which we have been so long surrounded. "Lo! this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation."

I understand there is an awakening in Adams, particularly in that part of the town, called Robbins's settlement. In the south part of Watertown also, there is an increasing attention to religion. The labours of Mr. Banks, our minister, are very great; but he seems to be peculiarly fitted for his work. He enjoys good health, and is much engaged in religion. But I must close. I hope it will rejoice your heart when I tell you, that I have been much strengthened, and encouraged of late, in the duties of religion. I think we have the greatest reason to repose confidence in God, who is faithful to fulfil all his promises, and who has said "They that sow in tears shall reap in joy."

Worthy of imitation

In the town of Greenwich, Conn. a Female Society was formed in June last, for the *Education of Heathen Children and Youth*. In addition to this, there exists in the same town a *Female Foreign Mission Society*, a *Male Foreign Missionary Society*, both instituted in the spring of 1815. A *Female Charitable Society*, instituted in 1811, for the relief of the poor of the town, and schooling children—and a *Female Association for the education of poor and pious Youth for the Gospel Ministry*, formed last year.

Episcopal Clergy.

The number of Episcopal Clergy in the different states of the Union is as follows: New-Hampshire, 4—Massachusetts, 13—Vermont, 4—Rhode Island, 4—Connecticut, 35—New-York, 67—New-Jersey, 11—Pennsylvania, 25—Delaware, 3—Maryland, 36—Virginia, 33—North Carolina, 3—South Carolina, 17,—Total 255.—*Christian Messenger*.

Extract from the proceedings of the General Convention of the Baptist Denomination in the United States, at their first triennial meeting, held at Philadelphia, in May, 1817: showing the number of churches and members in each state.

States	Churches.	Members.
Maine	112	6287
New-Hampshire	53	3738
Vermont	112	8470
Massachusetts	91	7731
Rhode Island	57	5945
Connecticut	49	6772
New-York	321	23558
New-Jersey	24	1941
Pennsylvania	60	4517
Delaware	8	570
Maryland	33	1455
Virginia	314	11838
North-Carolina	215	11711
South-Carolina	169	11008
Georgia	202	16834
Mississippi Territory	56	2441
Tennessee	169	974
Kentucky	421	22484
Ohio	103	3628
Indiana	67	2474
St. Louis, Ill. M. N.	3	216
S. G. Conf. U. S. A.	10	1934
	2664	165,201

There were no returns of the number of churches nor members in one entire association, and the number of members are not reported from 142 churches in Virginia.

No return of members from 18 churches in North-Carolina.

No return of churches or members from one entire association in South-Carolina.

No return do. one do. in Georgia.

No return of members from 8 churches in Kentucky.

No do. do. 5 do. in New-York.

These would considerably enlarge the above statement.

Sunday School Anecdote.

A little girl of seven years of age was observed at the Sunday School, weeping. Her teacher affectionately inquired the cause. She answered, "I am a sinner—a great sinner—I want to know the Saviour of sinners, Teacher: will you show him to me?" The Teacher was confounded and speechless for some time. She knew her inability to comply with the child's request; for she had never sought the Saviour for herself. Remorse of conscience, conscious guilt, deep searchings of heart, and fervent prayer succeeded. She at length found Him who "is the chiefest among ten thousand, and altogether lovely;" and then took her infant pupil in the arms of her faith, entreating the Holy Spirit to pour into her young and tender mind that wisdom from above which maketh wise the simple, and out of the mouth of this babe was perfected praise.

Persecution brings death in one hand, and life in the other, for while it kills the body, it crowns the soul. Plutarch says, that when the Gauls had tasted of the wine which was made of the grapes of Italy, nothing would suffice them but Italy: So a soul that has once tasted of the goodness of God, and the sweetness of his presence, can be satisfied with nothing but more of that goodness; saying, it is better than life itself.

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